Aristasia Treasure Trove

The Heart of Dea Saturday, Apr 7 2007

Devotion and Religion in Aristasia and Symbolism for Aristasiansaristasia10:39 am

Miss Sakura wrote:

I love *Maria-sama na giteru* more than any other. It is very pure and beautiful and it fills the soul with passion that is white and spotless, like the mountain lily. It has some Tellurian parts because it is made in Telluria, but to me it seems to be closer to our dear Motherland than any other Tellurian thing. It seems to breathe of home.

How precious it is that the school song of the Lilian Academy is a hymn to our Mother as Sai Thamë even as the whole anime is a hymn to order and comeliness and sweet, passionate innocence.

The hymn to Maria-sama's heart also makes me want to know more about the heart of Dea. Is the Divine Heart an important thing in Aristasian thealogy?

Lhi Raya Chancandre Aquitaine responded:

In answer to Miss Sakura's question: the heart in the human microcosm corresponds to the sun in the macrocosm. The sun incarnates for us the light-giving Spirit, the pure, radiant Centre of all being.

In each one of us, her spiritual Heart is ultimately one with Dea. That is why we greet each other with the salutation *Rayati* – "Hail to the sun in thee", and why we make reverence to each other.

Yet for all this, we are imperfect beings, and we see the true Radiant Heart of the Universe in its glory and perfection only in the immaculate, loving Heart of our Mother Herself.

The term "Immaculate Heart" may be a Christian formulation, but it is entirely accurate from an Aristasian point of view, since the heart that is truly immaculate – free from any imperfection or taint – is, by definition that pure, Solar heart that we hail in each one of us, but which is occluded to a greater or lesser extent by our imperfections.

In other words, the Immaculate Heart is by definition the Divine Heart of Dea: the supernal Sun and Centre of all being: the Source of all light and all warmth; of all wisdom and all love; of all life and of existence itself.

It is in the Heart of Dea that we seek refuge, now and eternally.

Miss Sakura asked:

Most honoured Raya, thank you for answering my question. I have more questions if nobody will mind.

1. Is Mary or Maria a name of Dea in Aristasia?

2. If Maria-sama's heart is like Sai Thame, why, although Her cloak is blue, is her inner robe and Her very heart red?

3. Why is there a flame from Her Heart?

4. Is Her heart surrounded by white roses?

Lhi Raya Chancandre Aquitaine responded:

These are very pertinent questions, Miss Sakura. I shall not take them one by one, as the issues they raise interweave and they require what might be called a compound answer.

The names Maria, Mari, Marya, Mari-Anna, and doubtless other forms are used in Aristasia for Dea the Mother; especially (but not exclusively) in Filianic contexts as meaning the Mother as opposed to the Daughter.

The Mother, Raya Marya, Dea Herself, is not Sai Thamë. Rather She is the pure untinted Light that may be seen through the seven refractions of the Great Janyati – so we may see Her in the light of Sai Thamë as this beautiful hymn does. Often She is also seen in the light of Sai Sushuri, partly because the rose is the flower both of the Mother and of Sai Sushuri. Naturally She may also be seen in the light of Sai Raya, being the Solar Mother, or of Sai Mati as the Heart-Intellect.

The use of red in the image I chose is indicative of warmth and love. The Supernal Heart, like the Sun (which it also is) has two outpourings – warmth (or Love) and light (or Intellect). The flame from the heart belongs clearly to the aspect of warmth or "burning love", the radiance that surrounds the heart to the aspect of light.

The red robe in this particular image stresses the love, or warmth, aspect.

Let us consider another image:

Here, as you see, the cloak and veil are Thamë-blue and the robe white and gold. The heart is flaming with love, and the radiance is white and pure. This image is closer to the precise aspect of Maria-sama in our lovely hymn.

Also, you can see more clearly the white roses about Her heart. These represent love and purity, and may also represent the pure, loving souls gathered about Her loving heart. Why, after all, are *we* called White Roses? Interestingly Our Lady's heart is also sometimes depicted as being surrounded by lilies.

Such images have become rare in the Tellurian West and are criticised even by believers for being "saccharine" and "sentimental". For a critique of the debased sensibility that underlies this sort of thinking, please see the essay Groosh: that Dreadful Word.

Fortunately Japan seems relatively free from this sort of post-Eclipse perversity, and *MariMite* is wholly free from it, as, of course, is our beloved Motherland where the tenderest emotionality and the most profound intellectuality dwell side by side, and we are afraid of neither; where purity evokes not embarrassment and self-conscious coarseness, but reverence and love and open-hearted joy.

Lady Aquila added:

The Tellurian *locus classicus* for this particular heart-symbolism is M. René Guénon's essay "Le coeur rayonnant et le coeur enflammé" ("The radiant heart and the flaming heart") in *Symboles fondamentaux de la Science sacrée* (Fundamental Symbols of Sacred Science).

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